



# AN ANKLE DEBATE

ISBAL WITH/WITHOUT KHUYALA

FARIS JAX

In the name of Allah, the Most Gracious, the Most Merciful

All praise is due to Allah. We praise Him, seek His aid and His Forgiveness. We seek refuge in Allah from the evils of our souls and the evils of our actions. Whomsoever Allah guides there is none to misguide him and whomsoever Allaah misguides there is none to guide him. I bear witness that there is none worthy of worship except Allah alone without any partners and I bear witness that Muhammad (sallallahu `alayhi wa sallam) is His Servant and Messenger.

In this book by the will of Allah, I will be explaining the issue on Isbal (wearing lower garments below ankles) without Khuyala (conceit, arrogance) [For Men]

I pray to Allah The Most-Perfect and Most-Knowledgeable to make this book beneficial for the reader. To Allah belong beautiful names. Indeed Allah is the Lord of the Lords.

*Issue on Isbal (wearing garments below ankles) without khuyala (conceit). (For Men)*

The student of knowledge argues that it is permissible to wear garments below the ankles, citing the statement of Imam Ahmad ibn Hanbal (may Allah have mercy on him), who allowed isbāl without khuyala (arrogance), as well as the opinions of other scholars who permitted it. However, at the same time, many scholars deem it impermissible to wear lower garments below the ankles, regardless of whether khuyala is present or not.

These students of Knowledge often overlook the fact that pride may sometimes be hidden, unrecognized, or as small as a mustard seed, as mentioned in the hadith of the Prophet (peace and blessings be upon him)

in Sahih Muslim (91)

On the authority of Ibn Mas'ūd (may Allah be pleased with him) that The Messenger of Allāh (peace and blessings be upon him) said: "He who has in his heart the weight of a mustard seed of pride shall not enter Paradise."

This is evidence that [possessing] this small amount [of arrogance] is of the Kabā'ir (major sins) -for it is followed by a severe punishment (Hellfire).

The most dangerous [reason] is: It (pride) is so often hidden that it goes unnoticed by the person. Undoubtedly, diseases the size of a "mustard seed" cannot be detected by the person even if it was this size alone -not combined with anything else. So how would it be if the [heart] was crowded with other matters like "emotions and various feelings i.e factors that enable other diseases of the heart" which ultimately leads to the concealment of this (pride) disease? [One] will not be able to detect it despite its presence.

Regarding the prohibition of Isbāl:

Ibn 'Umar (may Allah be pleased with him) reported: The Prophet (peace and blessings be upon him) said, "On the Day of Resurrection, Allāh will not look at one who trails his lower garment, Qamees or turban arrogantly." [Abu Dawūd and An- Nasā'i]

Al-Bukhāri reported that the Prophet (peace and blessings be upon him) said: "Whatever of the izār (lower garment) is below the ankles is in the Fire." (al-Bukhāri, no. 5787)

Hudhayfah (may Allah be pleased with him) said: "The Messenger of Allāh (peace and blessings be upon him) took hold of the muscle of my calf (or his calf) and said, "This is where the izār (lower garment) should stop; if you insist, it may be lower, but it should not reach the ankles." [Reported by al-Tirmidhi, who said this is a Sahīh hasan hadith; [Sunan al-Tirmidhi 1783]

Nowhere did the Prophet (peace and blessings be upon him) excuse the absence of khuyala (conceit). The statement of the Prophet (peace and blessings be upon him) does not explicitly say, "Isbāl without khuyala is permissible." Furthermore, if we observe the practice of the one who always wore his lower garments above the ankles, it was the Messenger of Allah (peace and blessings be upon him), who was entirely free from any form of pride. Similarly, those who followed him in this action were the righteous Companions, who were also devoid of pride.

Another Hadith in Adab al-Mufrad (716) states;  
Ma'qil bin Yasar (may Allah be pleased with him) said that he came to the Prophet (peace and blessings be upon him) with Abu Bakr (may Allah be pleased with him). He said, "O Abu Bakr, polytheism enters your people more quietly (secretly) than the movement of ants." Abu Bakr asked, "Is there a kind of polytheism besides associating anything with Allah?" The Prophet (peace and blessings be upon him) said, "By Him who has my life in His power, polytheism is more concealed than the movement of ants. Shall I not teach you something which if you say will eliminate minor or major (polytheism)?" He then said, "Say `O Allah! I seek refuge in you lest I associate anything with you while I know it, and I seek Your forgiveness for what I do not know.'"

And the evidence is his (peace and blessings be upon him) saying: "And I seek Your (Allah's) forgiveness for what I do not know," which indicates one can fall into it (Kufr) even if he is unaware, so is the case with Khuyala (arrogance).

Another narration mentions and [this] is the greatest from the aforementioned and the most hidden;

It is what was confirmed in the (Sahih Muslim 2988) on the authority of Abū Hurayrah (may Allah be pleased with him) that the Messenger (peace and blessings be upon him) said, "The servant speaks words that he does not understand its repercussions but he sinks down in Hell fire farther than the distance between the east and the west."

And in another narration from Bukhāri (6478);

"A slave (of Allāh) may utter a word (carelessly) which displeases Allāh without thinking of its gravity, and because of that he will be thrown into the Hell-Fire."

So consider his (peace and blessings be upon him) saying, "that he (servant of Allah) does not understand" and his (peace and blessings be upon him) saying, "without thinking of its gravity," so you may understand the danger of this matter.

If we can fall into Hellfire for saying something with our tongues, which we have control over, how can we feel safe from riya (showing off) and khuyala (arrogance), which occur in the heart, while we have no control over our feelings and heart?

May Allah protect us, guide us, and forgive us, even when we forget to seek His forgiveness and mercy. Indeed, Allah loves those who repent, so let us increase in seeking His forgiveness (istighfaar) and ask Him not only to forgive our sins but also to pardon us for the shortcomings in our worship of Allah The All-Knowing and All-Seeing.

(Inspired by Shaykh Nasir Al-Fahd's book "The Causes of Istighfaar") May Allah be pleased with him, hasten his release, and unite him with his family. I advise my Muslim brothers to read "The Causes of Istighfaar", as it opens one's eyes to the importance of seeking forgiveness and understanding why we need to engage in istighfaar regularly.

May Allah forgive my parents, brother, and all of us (muslims) for our shortcomings and weaknesses in worshiping Allah, and forgive us for both the apparent and hidden sins. May He grant them His mercy and guidance, and may He accept our supplications. Ameen

I ask Allah to accept this action purely for His sake, and to place whatever benefit that comes from it in the book of deeds of every Muwahid